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popularity and forcefulness and in order "to warn his followers against a too literal interpretation as touching either himself or others." He himself was not really subject to the thought-limitations of his time. He detected errors in contemporary thinking, foresaw the future of Christianity, and meant by the Kingdom of God the church which he formally founded. Hence it is the Fourth Gospel which gives us the self-revelation of Jesus most truly. "His life was an apocalypse in action, which was meant to be a correction of all the foreshadowing literature, but which was as wrongly understood even by his most intimate friends as all that had been written beforehand had been."

GOETHALS, AUGUSTIN. *Mélanges d'histoire du Christianisme*. Troisième partie: Jésus à Jérusalem. Paris: Fischbacher, 1912. 81 pages. Fr. 3.

This third instalment of Goethals' miscellanies deals with Jesus' choice of the twelve, his claim to kingship, the Last Supper, his relations with the Sanhedrin and with Pilate. In appendices the following subjects are discussed: the lists of the Twelve, Luke and the Apocalypse, the term "Son of Man," Annas and Caiaphas, the legend of Judas, and the Temple inscription. Along with the Christian sources the Slavonic version of Josephus has been drawn upon occasionally for additional information. It will be remembered that the first part of these miscellanies was entitled *Josèphe témoin de Jésus*, where the historical worth of this material was rated highly, indeed seemingly too highly (see *American Journal of Theology*, April, 1912. pp. 320 ff.).

MENZIES, ALLAN. *The Second Epistle of the Apostle Paul to the Corinthians*. Introduction, text, English translation, and notes. New York: Macmillan, 1912. lviii+111 pages. \$1.00.

This serviceable commentary resembles in form the same author's volume on Mark entitled *The Earliest Gospel*. The Greek text with paragraph headings stands on one page, an English rendering is given on the opposite page, and more than a half of nearly every page is used for footnotes. These deal, for the most part, with historical and theological items of interpretation. The introduction treats a number of interesting questions. The Delphi inscription is thought to furnish an absolute date for Pauline chronology and so to fix the apostle's arrival in Corinth early in the year 50 A.D. Between I and II Corinthians Paul had written a harsh letter and had paid the Corinthians a hasty visit, but the suggestion that this painful letter is now to be found in II Corinthians, chaps. 10-13, is rejected. English commentaries on II Corinthians are not plentiful and Menzies' book forms a welcome addition to the list.

FIEBIG, PAUL. *Die Gleichnisreden Jesu im Lichte der rabbinischen Gleichnisse des neutestamentlichen Zeitalters*. Ein Beitrag zum Streit um die "Christusmythe" und eine Widerlegung der Gleichnistheorie Jülicher. Tübingen: Mohr, 1912. xii+284 pages. M. 5.

Fiebig, who so strenuously insists on the fundamental importance of Rabbinical studies for New Testament interpretation, here applies his principle to the exposition of Jesus' parables. In doing this he severely criticizes Jülicher for deficiencies at this point. On the other hand he regards it absurd for Drews to put forward rabbinic parables as so similar to those of Jesus that one may suppose the gospel parables to be fictitious products from Jewish models. The first section of the book translates and

interprets a selection of rabbinic parables from the New Testament period. Then follows a discussion of the significance of these for an estimate of Jesus' parabolic teaching. Here the author works out his criticisms of Jülicher and Drews. The book contains some valuable materials but is not always convincing.

SCHLATTER, A. *Die Gemeinde in der apostolischen Zeit und im Missionsgebiet. Das Wunder in der Synagoge.* Gütersloh: Bertelsmann, 1912. 86 pages. M. 1.50.

The first part of this brochure is concerned with the life of the early Christian community. It is found to have developed new phases while preserving genuine historic continuity from Jesus. The spirit guided this development, which was also along natural lines. Though the early church was divided on the question of legalism yet Christendom, as a whole, was essentially united.

The second part of the pamphlet treats of miracles in the synagogue, and is prompted by Fiebig's criticism of Schlatter's *Theologie des Neuen Testaments* as defective in this respect. Against Fiebig, Schlatter still holds that the gospel miracles find no parallel in the religion of contemporary Judaism.

TROTTER, E. B. *The Royal Progress of Our Lord and Its Significance, Being Critical and Practical Thoughts on Luke 9:51—18:14.* London: Ousley (no date). 5s.

The main purpose of this volume is to defend the historicity and the homiletic worth of Luke's so-called Perean section. This is thought to be a record of the events which transpired during Jesus' last journey to Jerusalem. On the whole, the arrangement is held to be chronological and the evangelist has not woven together in this section materials from different sources. The journey began after the Feast of Tabernacles and was pursued leisurely, thus giving it the character of a royal procession. Its value for homiletical purposes is on that very account assumed to be especially significant. While this section of the third gospel no doubt offers many critical problems, it is questionable whether our author has contributed anything of essential value toward their solution.

CREUSEN, J. *Tabulae Fontium Traditionis Christianae (ad Annum 1563) in Usum Scholarum.* Friburgi Brisgoviae: Herder, 1911. VII Tabulae, pages viii. M. 0.40.

These charts are designed to show graphically the development of Christian literature outside the New Testament, the chronological relations of heresies, councils, and schools, and the papal reigns from the death of Peter, which Creusen sets in 67, to the end of the Council of Trent (*damnat Novatores saeculi XVI*) in 1563. A convenient list of Popes since 1566 completes the work. While some details are of course open to dispute (the *Acta Pauli* should replace the *Acta Pauli et Theclae*; the twelfth pope's name is almost certainly Eleutherus, not Eleutherius; Quadratus is omitted from the list of Apologists; Harnack dates the *Apology of Aristides* between 138 and 147, not 141; the Epistle to Diognetus should not be treated as a unit, Wicel should be Wicilf), the charts and lists seem to have been carefully prepared, and, of course from the dogmatic point of view, clearly arranged. They will prove convenient helps to the co-ordination of the facts of literary and ecclesiastical Christian history. While Wicilf, Hus, and Luther naturally fall in the Heresies column, the results of Protestant scholarship are frankly made use of in the earlier charts, where on points